March 18
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom." DOCTRINE AND COVENANTS 33: 17.

No. 11, Vol. 88 | Thursday, March 18, 1926 | Price One Penny

ANSWERING THE CALL*

ELDER MELVIN J. BALLARD
OF THE COUNCIL OF THE TWELVE

I DESIRE very much to say a few words upon this important occasion about the great responsibilities which rest upon the Church of Jesus Christ of Latter-day Saints. There is no more important responsibility than that to which the President of the Church has referred, in issuing the call during this conference for men who have already rendered missionary service, who are at present qualified to preach the Gospel, to re-enter that field and assist the youth of Israel, who are at present labouring as missionaries of the Church, particularly in the United States Missions, to discharge the great responsibility which is resting upon the Church.

MISSIONARY WORK A LEADING RESPONSIBILITY

I rejoice in my heart that this call has come, for it has been a dream of mine about which I have talked a good many times. Only six months ago, I recall it was the theme of some remarks which I made in the conference. I do hope that the call shall be answered by the able men of Israel, that we shall recognise that God has placed the responsibility upon this Church to give to all flesh the news that He has spoken. I hope that this responsibility will be accepted by all classes. I have said, upon this point, that I believe the doctors and the lawyers might do well to consider responding to such an invitation, and that they owe something

*Address delivered at the fourth session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 5th, 1925.

to the men of their own profession, whom they can reach better than any one else, to carry the message of the Gospel to them. Likewise men in the business professions, whom we have excused from long-term missions, they may, with profit to themselves and without injury to their business, accept of this invitation to render service for a shorter period of time.

ADVANTAGES IN MISSIONARY WORK

I believe that every man who responds to this call will prolong his life. There is nothing so invigorating to the health, so uplifting to the spirits of men, as to preach the Gospel. I believe that the money spent will be invested in the good health that shall come, in the prolongation of life.

While it has been a tremendous sacrifice on the part of parents particularly to send their sons and daughters into the missionary field, a constant and continual drain upon their resources, a drain that probably no other community on earth could stand, and we could not stand it were it not for the blessings of God; nevertheless, I have never met in my associations with hundreds of parents of missionaries, a single one who has ever regretted the money he spent in sending missionaries into the field to declare the gospel message. So far as the personal advantages to the missionary are concerned, I am sure that the money never could have been spent to equal advantage. If a young man had been sent to a college, or given a training in any other field, it would not have brought him so large personal advantage as his missionary experience. It has developed those finer qualities of the mind, faith, confidence in one's self, as well as confidence in God; and has given him the opportunity to study human nature and to be able to succeed in winning those who are opposed to his views, and that in itself is a valuable asset to any man, when his missionary experience is concluded, I care not what his business may be.

In addition to that, the valuable testimony, about which we have heard, can be obtained in the missionary field as nowhere else. It is worth more to any young man in Israel to have in his very heart and soul a burning conviction, a knowledge that God lives, and that Jesus is the Christ, than to be possessed of much wealth and to be devoid of this blessing. There are few, indeed I know of none, who have gone into the missionary field to discharge this obligation, and have done their duty, who have not been endowed with an abiding testimony that God does live, and that Jesus Christ is His Son. This in itself is worth everything. Indeed we have proved, in our missionary experiences in this Church, that it is more blessed to give than to receive; for if we have given to the world—our time and service—that has been a blessing to mankind, and it has returned with added blessings upon our heads. We have been enriched as communi-

ties by the breadth and depth of understanding, and have become cosmopolitan in our conception of things because of the varied experiences that these returning missionaries bring from all lands; for, the best of all lands is brought back to us. In addition to that, we are discharging the great obligation that God has placed upon us, to bring to His sons and daughters the light and knowledge of the eternal truth, preparing them to come back into His presence, and to rejoice in the restoration of the everlasting Gospel.

THE RESPONSIBILITY OF CARING FOR OUR MEMBERSHIP

In responding to this call, I trust that bishops of wards will not excuse themselves. Perchance, one may go. Perchance, it may be possible that one of the stake presidency may respond, and indeed no one should feel himself exempt. It will be profitable to respond, to any who shall accept of this invitation. I want to invite you also, my brethren and sisters, to prepare yourselves for a continuation of this work. Men of the class we are asking for are the kind of men we need to strengthen young and inexperienced men in the mission field, and to carry the Gospel to the people whom it is difficult for these young and inexperienced men to reach.

Now the other point, the other responsibility that I have in my own mind, and about which I feel great concern, is the responsibility of taking care of those who come into the Church, all those who are born heirs of the Gospel, children of the Latter-day Saints, keeping the flock within the fold, training them, preparing them for the future work, which God has for this Church, and to prepare themselves for His coming. I feel great concern that we shall be successful in saving our own. I observe in our own Church records that we have had, so far as births are concerned, nearly four times as many children born to Latter-day Saint parents as all our baptisms number in the world, and that has been true for each of the last several years. While our baptisms in the world have been good—indeed they are a little better each year—we have nothing to complain about, so far as they are concerned, but the future growth and strength of this Church depends upon our ability to save our own. I feel that there is no greater responsibility placed upon us than to feed the sheep and to feed the lambs, and to keep them within the fold.

NEED OF WATCHMEN ON THE TOWERS OF ZION

I would like to say to the presidents of stakes, the bishops of wards and leaders in Zion, that there is need of the watchmen, who are upon the towers of Zion, to exercise themselves vigilantly just now, a little more so perhaps than we have found it necessary heretofore. Yet it has always been necessary to be alert and active if we would preserve the flock. But by reason of

conditions that obtain in the world, just at this time, I feel that we need to guard our flock against the inroads of the wolves in sheep's clothing. For, so far as the world is concerned, it is very evident to me that we have reached what I call the age of self-indulgence. The experiences through which we are passing reveal the fact that there is a spirit of indulgence in the world that leads men to the violation of the law in order to gratify appetite. The statistics of the United States Government reveal the fact that so far as the consumption of tobacco is concerned it has increased four hundred per cent in the last ten years. It has doubled in the last two years, and the most sorrowful item they call attention to is the fact that perfumed cigarettes, manufactured to be sold to women, have shown the greatest increase in consumption, and that they can not be manufactured in quantities sufficient to satisfy the demand. The cost of tobacco alone, in the United States last year, was a little over three billions of dollars. The increase in the consumption of tea and coffee has also gone forward, to say nothing of the violation of the Eighteenth Amendment to the Constitution of the United States, prohibiting the manufacture of and indulgence in alcoholic beverages. Men know that these things are contrary to our physical health, contrary to the peace and the safety of our nation; but the appetite is stronger than the will. Passion and desire rule in many quarters to-day. Men in positions of trust and confidence, in ever-increasing numbers, have shown a lack of fidelity and trustworthiness until surety rates, guaranteeing the honesty and integrity of men in business, have been doubled in the last two years. I could go on calling your attention to these things indicating what I say, that the spirit of the age is the spirit of self-indulgence, and it finds its final expression in self-degredation, in the violation of the law of God, in the committing of sexual sins that are destroying the life of men and women.

LET US KEEP CLEAN AND FREE FROM THE SINS OF THE WORLD

I am not an alarmist, nor do I see anything, particularly just now, that would indicate that there is a serious condition in the Church of Jesus Christ, but I see outside the storms that are gathering. I see the influences that are at work. The Lord said that He gathered us into these stakes of Zion to preserve us against the storms, when they should break forth without measure upon the inhabitants of the earth. These storms are reaching us. Their influence will come. Individuals will come with their pernicious doctrines that will destroy, if listened to, the faith of the Latter-day Saints. I am anxious, therefore, that the young men and young women of Israel shall keep clean and undefiled from the sins of the world. The greatest evil that is threatening us, yes, and threatening the world, is the evil of

immorality. So I am pleading with you, that if you want to keep these boys and girls able to receive this testimony of the Gospel of Jesus Christ, we must keep them clean, morally clean, and we must adhere to our standards. For we have been taught—I received it from my mother's knee, you have heard it, you men of Israel, from your childhood—that next to the crime of murder itself is the crime of sexual impurity, and that rather than to be found guilty of these things we would better be found dead. Let us therefore adhere to this, our high standard, and we shall survive the storms, no matter how severe they become. We can save ourselves and save these young men and young women of Israel.

VALUE OF A SOUL

I rejoice in the bright prospects that are before us, so far as crops are concerned. That is good, that is splendid. It is of importance as a means, however, to a glorious end, and the glorious end is the salvation of ourselves and the salvation of our sons and daughters.

I wish to read a few words on this point from the Lord Jesus Christ, given to the early Elders of this Church, and equally applicable to us in this present time. I am reading from the 16th Section of the Book of Doctrine and Covenants, a revelation given to Peter Whitmer, Jr., in the month of June, 1829:

Hearken, my servant Peter, and listen to the words of Jesus Christ, your Lord and your Redeemer.

For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

And I will tell you that which no man knoweth save me and thee alone—

For many times you have desired of me to know that which would be of the most worth unto you.

Behold, blessed are you for this thing, and for speaking my words which I have given unto you according to my commandments.

And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father.

There is nothing in all this world that can be compared to the value of a human soul, redeemed, sanctified, and made worthy to receive the blessings of God our Father. There is no investment which you men can put your money or your time into that will pay you so well in time or in eternity as to invest in a human soul, whether that shall be in the missionary field or at home, in the care of those precious ones who have come under our supervision. We have already heard scripture in this conference from the Lord Jesus Christ, wherein He declares that the worth of souls is great in His sight, and if we should labour all our days and as the result of that labour bring, save it be but one of those

precious souls, how great will be our joy! I know that I need not convert you to the fact that this is a true doctrine, but we constantly need to be appealed to, to be willing to give ourselves and our means in the accomplishment of this, the greatest work there is in all the world.

CONCERNING GOING ON THE MISSION TO SOUTH AMERICA

My brethren and sisters, I respond to the call that has come from the Presidency of the Church, to leave home and loved ones and my native land, to go with Brother Wells and Brother Pratt into the great South American country. I do not go with any feeling of elation that it is going to be a great pleasure trip; I go in fear and in trembling, trusting in the Lord, knowing that we shall be utterly helpless, save the Lord shall be with us. I have felt in my soul that the time would come—and I thank God that it has come—that that great country may hear the Gospel of the Lord Jesus Christ. I believe that it, too, is Zion, as the Prophet Joseph Smith has told us. I believe that it is altogether fitting and proper that more than half of the missionaries of the Church should be in the United States Missions; for it is unto this land, the land of Zion, that the spirit of gathering has called Israel from all over the earth. They have been coming here, and here are the majority of our converts. As I recall it, three years ago one million two hundred fifty thousand people were permitted to come into the United States, and the quota was full. Yet, at that time, twenty-five million people applied to come. Since then, however, the government has seen fit to further reduce the privileges of emigration to this country, until to-day only three per cent of the foreign population of any nation in this country, in 1900, may now come in, which means that not more than about two hundred thousand can enter this land in any single year from all nations of the earth. Where are they going? According to the evidence that I am gathering since this call came, millions of them are going to South America. I have hoped and prayed that we shall find that there, too, the spirit of gathering has called men and women from all nations of the earth. They are there in large numbers from all nations, and if God is willing to open their hearts and bless us with the ability to reach them and carry the message of the Gospel, it is our desire that they who are from the Gentile nations may also, with others, have this privilege of hearing the message of the Gospel and come into the fold of Christ. I know not what purpose God may have in their being in that great southland, the other part of Zion. These matters will all unfold in the Lord's own due time. And then it may only be the beginning of that other glorious work that we are anticipating shall come, for the Book of Mormon came to us, not for our sakes, but especially for the sons and daughters of father Lehi, who have dwindled in unbelief. May

the day speedily come that this revelation shall also go forth in that land to the millions of sons and daughters who have the blood of father Lehi in their veins, that the day of their redemption may come.

TESTIMONY

May God bless the Saints at home, that they may preserve in the fold safely these precious ones that have been given to us, that they may be ready in preparation for the further extension of the Lord's work; and may His work go forth, that His kingdom may come, that all men may hear and the honest, obedient souls have a witness and a testimony that He lives. I know with my brethren that God lives, as surely as I know that I live. My testimony is not based upon books. It has come to me by the revelations of the Lord Jesus Christ to my spirit, through the manifestations of the Holy Ghost upon my soul. In the thirteen years I have already spent in the missionary field there have come to me innumerable witnesses and testimonies of the truthfulness of this great work. I know that Christ lives as well as I shall know it when the veil of His tabernacle shall be parted, and He shall be revealed, when I may have the privilege of hearing His voice and looking upon His face, or be invited as He did invite the Nephites to come up and touch Him, and see and handle His hands, to feel the prints of the nails. If that shall some day be my privilege, as I hope it shall, I shall not know any better then than I know to-day, that He lives, that He visited the Prophet Joseph Smith, that He did restore His Gospel, and that what the world knows as "Mormonism" is indeed the Gospel of the Lord Jesus Christ.

Knowing this, there is no sacrifice too great. To leave father, mother, houses and lands, the world and all things for it, is not too big a price to pay for the thing that is the most precious and the most glorious.

THE DESTINY OF ZION CERTAIN

God help us that we shall keep in our hearts, burning sacredly, the desire to fulfil these great obligations that rest upon us, that Zion shall arise and shine, for her destiny is as certain as the rising of the sun. If only we keep the commandments of God, every promise shall be verified, and fulfilled upon our heads. May God help us to do it, and speed the day of the redemption of all His sons and daughters, and bring the ungodly and the sinners to repentance; for they shall come to repentance, if not through the preaching of the Gospel, through the judgments of Almighty God, for He is speaking, and He shall speak to the nations until they shall hear. God bless you, my brethren and sisters, and His peace be with Zion and all her interests, at home and abroad, I pray, in the name of Jesus Christ. Amen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 18, 1926

EDITORIAL

IN SOUTH AMERICA

THE OPENING of a new Mission, located in South America, was made known through these as, indeed, through the channels of all other Church magazines, a few months ago. From correspondence that has come to us directly, and by information forwarded from Salt Lake City, we are able to affirm the joyful word that missionary work is progressing most satisfactorily in the new field.

In accordance with pre-announcement Elder Melvin J. Ballard of the Council of the Twelve and Elders Rulon S. Wells and Rey L. Pratt of the First Council of Seventy established themselves in Buenos Aires to carry out their appointed service of opening the Mission. They arrived at the stated destination on Sunday, December 6, 1925, and were delighted to find two members of the Church at the dock to meet them. On the evening of December 12th, but a bare week following the arrival of the pioneer missionaries, six baptisms were administered by Elder Melvin J. Ballard in the Rio de la Plata. Respecting other baptisms in prospect at that time, Elder Ballard wrote to the First Presidency under date of December 15th, saying:

> These are our first baptisms in South America in this dispensation. We held our first Sacrament and Confirmation meeting Sunday, December 13th, and all bore testimony with the same wonderful spirit the Saints enjoy elsewhere. We have a list of about sixty who are investigating, some German and some Spanish, so that we hope there will be other baptisms before long.

Under date of January 22, 1926, Elder Ballard wrote from Buenos Aires to the President of the European Missions, telling joyfully of the continued and increasing interest manifested in matters pertaining to the Gospel by the people of that land, and reporting his earnest appeal to the First Presidency of the Church for missionaries adequate to the carrying on of the work. Elder Rulon S. Wells had returned home owing to unfavorable conditions of health. Elder Ballard draws attention to the fact that in Argentina, and doubtless in other parts of the great continent, there are some who have already heard the Gospel in their native

lands, England or Germany especially; and at his wise suggestion the following notice is given prominence here:

HAVE YOU FRIENDS IN SOUTH AMERICA?

Members of the Church and others whose relatives or friends have emigrated to South America are advised to notify Mission headquarters of their exact addresses, and in turn inform the immigrants of the Mission Address, which is as follows:

President Melvin J. Ballard
Santa Fe 1301
Argentina
Sur Amèrica

GOD'S SPRINGTIME

Elder James K. Knudson

The approach of springtime is always awaited with a feeling of optimism. The welcome appearance of a hastening primrose, a few sprouts of early grass, or the cheery morning melody of the birds claim the attention of men. But winter lingers on, although the sun is piloting his way northward again to insure warmth and happiness with his vivifying rays. People call these signs of Spring and are looking eagerly for the holidays and the joyous hours that the season brings. Keenly desirous hearts are planning for days of pleasure at a seaside resort, an outing in a summer camp, or other pleasures. Every preparation is being made, from the saving of necessary money to the making of gay attire. Temporal joy, pleasures of life—these are the things foretasted, indulged and preindulged in with revelry as prompter and hilarity as king.

The rank and file of God's kingdom are also solicitously awaiting the dawn of a blissful vernal season. By those who have observed and rendered obedience to the gospel laws throughout the past, it is being looked forward to as a period of rejoicing. Beyond the veil many are awaiting to break the bonds of death, as a flower or a plant of Springtime, and are thrilled with the prospect of a new and celestial life. Others contemplate "a certain fearful looking for of judgment and fiery indignation," and tremble at the thought of the nearness of the judgment day. Many, yet possessed of mortal tabernacles, are not mindful of the nearness of the season, and are procrastinating their day of repentance. Some fully realise the weight of their obligations and responsibilities and are earnestly endeavouring to fill full the measure of their creation.

God's Springtime is being foretold by signs as sure as the singing of the birds or the appearance of the primrose, which attend nature's aftermath of winter. On one occasion as the Saviour "sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately," concerning the time when the signs of the last days should be fulfilled. In answer Jesus told of many occurrences that were to precede His coming, and spake unto them a parable:

> Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
> So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.—Mark 13: 28-29.

He warned against deception by false Christs and prophets, who would deceive even the elect, if it were possible. Prophetically He foretold of wars and rumors of wars, which must needs be. He foresaw earthquakes in divers places, famines and troubles, but affirmed that these were just the beginnings of sorrows; that the end was not yet. Rulers and kings were to create testimony against themselves by their relentless persecution of His disciples, whom He admonished to take heed. But the signal condition He perceived preceding the crowning culmination was that "the gospel must first be published among all nations." What a glorious and comforting assurance! All men are to be given an opportunity to receive the Gospel of salvation. Its timely and warning message is even now being trumpeted abroad. The pangs and blasts of winters of spiritual darkness, which have chilled all flesh, are being again soothed and quietened with light from on high. Attention is being called to the momentous days yet hence; repentance is the cry and faith the watchword.

So great were to be the afflictions in the last dispensation that "except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days." And ere long "shall they see the Son of man coming in clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."

The cherished ambition of every one of His children should be to be numbered among the elect; and every effort be exerted to usher in the Millennial Summer—God's Springtime is already here.

It is one of the greatest tragedies of life that every truth has to struggle for acceptance against honest but mindblind students.—Sir William Osler.

LATTER-DAY SAINT HYMNS*

"O My Father"

The hymnology of the Latter-day Saints is particularly rich in funeral compositions. The mere mention of "Thou Dost Not Weep, to Weep Alone", "Rest, Rest for the Weary Soul", "When First the Glorious Light of Truth", "Resting Now From Care and Sorrow", and "O My Father", is sufficient proof of the fact.

Many of the choicest of these sacred lyrics were written by Eliza R. Snow, truly one of the most gifted women ever in the Church. As we note that Eliza R. Snow's contribution of funeral hymns is especially valuable, it may be of more than passing interest to call to mind that "Nearer, My God, to Thee" and "One Sweetly Solemn Thought" were both written by women.

This distinguished writer's best funeral selections are "Thou Dost Not Weep, to Weep Alone", "Though Deepening Trials Throng Your Way", "Your Sweet Little Rose-bud has Left You", and that great Latter-day Saint hymn, "O My Father", which should be classified, perhaps, as doctrinal in its nature, but which also must be included in any list of funeral hymns of the Church, as it has been and is yet sung more frequently at solemn obsequies than any other song in the Church collection. The Latter-day Saint Hymn Book contains over twenty compositions written by Eliza R. Snow; the only other writers who have contributed an equal number are Parley P. Pratt and W. W. Phelps.

The theology of the Latter-day Saints is responsible for the large number of good funeral hymns found in their song books. The knowledge that God is our Father, that we had a preexistent state, and that this life is but part of eternity, which is to be continued in our third estate; the belief that death is as natural as birth, and that passing from this life is but passing into another realm of our Father, where living and loving and working and learning are as much the order of things as they are here, could only have the effect of stimulating literature along this line; for great thoughts accompanied by great feelings are ever the source of the poet's song.

Some of the early pioneers tell us that the three most popular hymns with the Saints while crossing the plains were: "When First the Glorious Light of Truth", "O My Father" and "Come, Come, Ye Saints." There are times when any one of these would be suitable for use at funerals.

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*This article is for use in the course of study of the Mutual Improvement Associations on the last meeting night in March.

While in Nauvoo, Eliza R. Snow was governess in the Prophet Joseph's family. While serving in this capacity, she undoubtedly listened to many theological discussions on important themes not heard by people in general.

The Latter-day Saints learned the Gospel little by little. It took time for the real significance of many truths to take hold of them. This was particularly true as it related to our kinship to our Father in heaven.

Zina D. H. Young had grieved deeply over the loss of her mother. But a few months after interment her mother's body was found to have become mineralised in part, due to the peculiar characteristics of the sub-soil waters of the region. Among other questions she asked was this: "Shall I know my mother when I meet her in the world beyond?" The Prophet answered emphatically, "Yes, you will know your mother there."

This discussion, with others no doubt, led Eliza R. Snow to ponder over the matter of our relationship to God, and from the Prophet's revelation on this marvelous conception, in all probability came the inspiration to write this greatest of all Latter-day Saint hymns, "O My Father." The hymn was written on the poet's only table, a wooden chest, in the unfinished room of her home in Nauvoo.

The first stanza, which opens with a question, reads:

O my Father, thou that dwellest
In the high and glorious place!
When shall I regain thy presence,
And again behold thy face?
In thy holy habitation.
Did my spirit once reside;
In my first primeval childhood
Was I nurtured near thy side?

The word "regain" in the third line publishes the knowledge of the preexistent state. Then the imagination of the writer makes concrete the great eternal truth of the literal fatherhood of God, by setting forth the thought that, in the spirit world, we dwelt with God in His holy habitation and that we were nurtured by His side.

The second stanza moves to the second or mortal estate, it follows:

For a wise and glorious purpose
Thou hast placed me here on earth,
And withheld the recollection
Of my former friends and birth;
Yet ofttimes a secret something
Whispered "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.

The thought is introduced in these words that it is for man's

eternal glory that he is permitted to come into this world. It is natural for all to wish to know the details of life in the pre-existent estate, so the writer assures us that God indeed had a "wise and glorious purpose" in placing man on earth, blotting out for a time the memories of life before birth. Yet, says the poet, though memory of the past is cut off, there is a spirit within that testifies of what has been; and this "secret something" whispers, "You're a stranger here," and causes one to feel and know that he has "wandered from a more exalted sphere."

The third stanza is the most important in the hymn. It reads:

I had learned to call thee Father,
Through thy Spirit from on high;
But until the Key of Knowledge
Was restored, I knew not why.
In the heav'ns are parents single?
No; the thought makes reason stare!
Truth is reason, truth eternal,
Tells me I've a mother there.

Preexistence is accepted, the literal fatherhood of God acknowledged; then the logic of the situation forces the compelling truth that there is "a mother there" as well as a father, else children could not be begotten. Law is law and may not be ignored in the heavens any more than on the earth. Enveloped with this great new thought, Sister Snow puts the question asked in the last four lines in her own clear, inimitable way. It forms one of the outstanding questions of literature, in line with that sublime query in the New Testament, "What is truth?" Then comes the inquiry contained in the last verse, prompted by the natural yearning of the heart:

When I leave this frail existence,
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then, at length, when I've completed
All you sent me forth to do,
With your mutual approbation
Let me come and dwell with you.

The hymn is in simple English without embellishment. It is great because of the eternal truths enshrined within it, and because of the sublime simplicity with which these are expressed.

THERE ARE TWO GOOD RULES which ought to be written on every heart. Never believe anything bad about anybody unless you positively know it is true; never tell even that, unless you feel that it is absolutely necessary, and that God is listening while you tell it.—HENRY VAN DYKE.

THE HULL CONFERENCE

A GOODLY GATHERING of Missionary Elders, resident members, friends and investigators from the several branches of the Hull district convened in Spring Conference at Grimsby, Yorkshire, Sunday, March 7th. In addition to the three general sessions a Relief Society assembly and a Priesthood meeting were held. The Mission President was represented by Secretary Z. Vernon Derrick, who was accompanied by Elder Seth W. Pixton from Mission headquarters at Liverpool. Elder Orson H. Pratt from the Nottingham Conference was also in attendance, by invitation.

A fitting theme, "The Story of the Book of Mormon", was pleasingly developed in the Sunday School session. In successive order the origin, authenticity, contents, scriptural proofs, and testimony of witnesses, relating to this sacred volume, were introduced and discussed.

Short discourses were given in the morning session by Elder J. Forest Wood, who testified of the divinity of the Book of Mormon; Elder Seth W. Pixton, who, after extending President and Sister James E. Talmage's greetings to all, showed by a well drawn illustration the necessity of faithfulness; Elder Z. Vernon Derrick, who demonstrated how the Sunday School was a means of cultivating ambition to watch the little but vital details of life.

The gospel subjects of modern revelation, the divinity of the Saviour, the correct use of the Bible, Church organisation, and repentance, reinforced by testimony of a high type, were enlarged upon in the afternoon meeting by Elders Lavon E. Darley, Albert B. Carr, Wayne E. Steffensen, John N. Fraser, Kennett D. Malan and Edward M. Bunker. Musical numbers added enjoyment to the program.

With characteristic fervour the evening session convened. The Grimsby Branch choir sang very creditably and musical numbers were also given by others.

Elders John E. Clayton and Richard D. Hooper commented well upon the doctrine of the Godhead and the divinity of Joseph Smith's mission, respectively. Elder Derrick showed the perfection of the gospel plan and the necessity of observing its laws. Conference President Reginald F. Beames told of what the Gospel had meant to him, and counseled all to serve God with might, mind and strength and thus call down the resultant blessings. Elder Pixton, the concluding speaker, said that one should so live every day as to prepare himself to meet his Maker, and added that joy will surely follow in the wake of works of righteousness.

The meetings of the day created an atmosphere of spiritual betterment that undoubtedly has had and will continue to have a marked effect for good on all present.

FROM THE MISSION FIELD

Branch Conferences—Of the Batley Branch, Leeds Conference, on March 7th. The Sunday School theme was, "Gain an Individual Testimony of the Divinity of Jesus Christ." President George T. Harrison and Elder Myron H. Brenchley were the speakers.

Of the Norwich Branch, Norwich Conference, on March 7th. The theme "Joseph Smith and the Restoration" was presented by the Sunday School. President Leland N. Wight and Elders Ariel L. Crowley, Godfrey Holmes, William G. Bennett and Clemuel J. Neville were in attendance.

Of the Barnsley Branch, Sheffield Conference, on March 7th. Gospel discourses were given by President James H. Bowns and Elders Ray R. Murdock and Raymond H. Haight.

Of the Coventry Branch, Birmingham Conference, on March 7th. President Milton England and Elders Cleston H. Rigby, John H. Parker, Rulon F. Thompson and Brother George E. Hunter spoke.

Words from the Workers: Traveling Missionaries and resident members alike have pledged themselves to enter with zeal into the brotherly competition of spreading the Gospel. Our slogan "T.N.T."—"To-day Newcastle Triumphs"—is symbolical of the action of the present and future. We have definitely decided that the Newcastle Conference shall excel; and our constant aim shall be to seek those of the blood of Israel.—*From President James M. Armstrong, Newcastle Conference.*

The beaten paths were abandoned by Elders Rulon L. Russon and John H. Parker. For eleven days they traveled on foot, covering 85 miles of new territory. They left behind them the tidings of the Gospel in word and literature; and both testify that the promises of the Lord to watch over His servants were made bounteously manifest.—*From President Milton England, Birmingham Conference.*

Interest and ardour is evident among the Missionaries here. If Leeds lives up to her slogan the Welsh Elders will be the first to say "Well done!" Each Elder in this Conference has expressed a forceful personal sentiment regarding the work, the sum of which denotes unity, determination and the willingness to exert every effort for the development of the cause.—*From President Peter J. Clarke, Welsh Conference.*

Doings in the Conferences: *Birmingham*—A Missionary Elders meeting was held on March 6th, wherein excellent reports were given by the Elders and a short talk by Elder Gordon Burt Affleck regarding the Conference slogan. A baptismal service was held also, at which four candidates were baptised by President Milton England and confirmed by the Conference Elders.

The evening of the same day was featured by a spirited Union meeting; Elder Grant W. Pett gave a discourse on "Order."

Hull—Two meetings of the Traveling Missionaries were held at Grimsby on March 6th and 8th, respectively; Elders Z. Vernon Derrick and Seth W. Pixton from Mission headquarters were in attendance at the former, wherein good reports were given by each Elder present and many suggestions adopted for the furtherance of the work; at the latter a competitive plan was shaped, in which a definite quota of monthly work was agreed upon. One candidate was baptised by President Reginald F. Beames and confirmed by Elder J. Forest Wood at a baptismal service held at Cleethorpes on March 7th. The Grimsby Branch met in a social gathering on March 8th.

Leeds—A meeting characterised by the good reports and promising outlooks given was held by the Traveling Elders on March 6th, at Bradford.

Scottish—The annual Glasgow Branch concert was held on March 4th; the success of the program was enhanced by the parts rendered by several professional singers and musicians.

DEATHS

BAILEY—Frank Cyril Bailey, infant son of Brother and Sister Frank Bailey of the Sheffield Branch, Sheffield Conference, died on February 15th.

GELDER—Sister Sarah Howarth Gelder, wife of Brother Leonard Gelder of the Higham Branch, Sheffield Conference, died on February 22nd. Sister Gelder was baptised in 1898. Funeral services were held on February 26th under the direction of President James H. Bowns; Elders J. Deloy Hansen and J. William Funk were the speakers and Elder Eugene H. Hall dedicated the grave.

KANE—Brother Maurice Kane, of the Barnsley Branch, Sheffield Conference, passed away on February 28th. Since his baptism in 1924 Brother Kane has been a faithful member of the Church.

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EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN